

First Peter 5:12-14

First Peter 5:12 – **By Silvanus, a faithful brother as I regard him, I have written briefly to you, exhorting and declaring that this is the true grace of God. Stand firm in it.**

1223 [e]	4610 [e]	4771 [e]	3588 [e]	4103 [e]	80 [e]	5613 [e]	3049 [e]	1223 [e]	3641 [e]	1125 [e]
Dia	Silouanou	hymīn	tou	pistou	adelphou	hōs	logizomai	di'	oligōn	egrapsa
12 Διὰ	Σιλουανοῦ	, ὑμῖν	τοῦ	πιστοῦ	ἀδελφοῦ	ὡς	λογίζομαι	, δι'	ὀλίγων	ἔγραψα
Through	Silvanus	to you	the	faithful	brother	as	I regard [him]	through	few [words]	I have written
Prep	N-GMS	PPro-D2P	Art-GMS	Adj-GMS	N-GMS	Adv	V-PIM/P-1S	Prep	Adj-GMP	V-AIA-1S

3870 [e]	2532 [e]	1957 [e]	3778 [e]	1510 [e]	227 [e]	5485 [e]	3588 [e]	2316 [e]	1519 [e]	3739 [e]	2476 [e]
parakalōn	kai	epimartyrōn	tautēn	einai	alēthē	charin	tou	Theou	eis	hēn	stēte
παρακαλῶν	καὶ	ἐπιμαρτυρῶν	ταύτην	εἶναι	ἀληθῆ	χάριν	τοῦ	Θεοῦ	, εἰς	ἣν	στίτε
exhorting	and	testifying	this	to be	[the] true	grace	-	of God	in	which	you stand
V-PPA-NMS	Conj	V-PPA-NMS	DPro-AFS	V-PNA	Adj-AFS	N-AFS	Art-GMS	N-GMS	Prep	RelPro-AFS	V-AMA-2P

1. “Silvanus”

a. This is the Latin form of the name “Silas”

- i. Acts 15:22-29 – Silas was sent from the Jerusalem Council with Paul and Barnabas to carry the letter penned by James

*“Then it seemed good to the apostles and the elders, with the whole church, to choose men from among them and send them to Antioch with Paul and Barnabas. They sent Judas called Barsabbas, and **Silas**, leading men among the brothers, with the following letter: “The brothers, both the apostles and the elders, to the brothers[c] who are of the Gentiles in Antioch and Syria and Cilicia, greetings. Since we have heard that some persons have gone out from us and troubled you[d] with words, unsettling your minds, although we gave them no instructions, it has seemed good to us, having come to one accord, to choose men and send them to you with our beloved Barnabas and Paul, men who have risked their lives for the name of our Lord Jesus Christ. We have therefore sent Judas and **Silas**, who themselves will tell you the same things by word of mouth. For it has seemed good to the Holy Spirit and to us to lay on you no greater burden than these requirements: that you abstain from what has been sacrificed to idols, and from blood, and from what has been strangled, and from sexual immorality. If you keep yourselves from these, you will do well. Farewell.”*

- ii. Acts 15:32, Silas was a “prophet” -
*“And Judas and **Silas**, who were themselves prophets, encouraged and strengthened the brothers with many words.”*
- iii. Paul began to travel with Silas after the dispute with Barnabas in Acts 15:36-41
- iv. Silas was with Paul in Lystra when Timothy joined them (Acts 16:1-5)
- v. Silas was with Paul when the narrative in Acts switches from “they” to “we” in Acts 16:10 when Luke joined the team and began recording events.

- vi. Silas was with Paul in in prison in Philippi during the earthquake after they had been arrested for casting a demon out of a slave girl (Acts 16:19)
 - vii. Silas was with Paul in Acts 17:1-15 in Thessalonica and Berea until Paul left by himself to go to Athens and on to Corinth. Silas came with Timothy to Corinth from Macedonia in Acts 18:5 to rejoin Paul.
 - viii. Paul mentions Silas being with him and Timothy in Corinth in 51 AD when he writes 2 Corinthians in 57 AD, 2 Corinthians 1:19 -
“For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes.”
 - ix. Silas was with Paul when Paul wrote:
 - 1. 1 Thessalonians from Corinth in 51 AD (1 Thess. 1:1) -
“Paul, Silvanus, and Timothy, To the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.”
 - 2. 2 Thessalonians from Corinth in 52 AD (2 Thess. 1:1) -
“Paul, Silvanus, and Timothy, To the church of the Thessalonians in God our Father and the Lord Jesus Christ.”
2. **“Through Silvanus”** could mean two things:
- a. Silvanus was the scribe that wrote Peter’s letter (unlikely since Mark was with Peter at this time and according to Colossians Mark was in Rome. Mark was Peter’s scribe.)
 - b. Silvanus carried the letter to the churches that were to receive it from Paul (This is how the phrase is used in Acts 15:23; and by Ignatius in his letter to the Romans I 10:1 and to the Philadelphians in 11:2 and to the Smyrnaeans in 12:1; and by Polycarp in his letter to the Philippians in verse 14.)
 - c. Most likely Silas (Silvanus) carried the letter from Rome where he was with Peter and John Mark.
 - d. John Mark, the scribe, was likely the scribe who wrote down Peter’s letter
3. **“exhorting”**, παρακαλεω, *“parakaleo”* from:
- a. παρα, *“para”*, meaning “beside”
 - b. καλεω, *“kaleo”* meaning “to call”
4. **“testifying”**, επιμαρτυρων, from:
- a. επι, *“epi”* meaning “upon”, “over”
 - b. μαρτυρεω, *“martureo”* meaning “to testify”, “to bear witness”
5. **“True Grace”** refers to the grace offered by God to the suffering believers just described by Peter.
- a. This means there are counterfeit forms of grace that people may claim and preachers may offer.
 - b. In this book Peter was presenting the actual grace that is available to assist and empower believers in the suffering.
6. **“stand”** means “to stand”, “to set”, “to establish”

5:13 – **She who is at Babylon, who is likewise chosen, sends you greetings, and so does Mark, my son.**

782 [e]	4771 [e]	3588 [e]	1722 [e]	897 [e]	4899 [e]	2532 [e]	3138 [e]	3588 [e]	5207 [e]	1473 [e]
Aspazetai	hymas	hē	en	Babylōni	syneklektē	kai	Markos	ho	huios	mou
13 Ἀσπάζεται	ὑμᾶς	ἡ	ἐν	Βαβυλῶνι	, συνεκλεκτῇ	, καὶ	Μάρκος	, ὁ	υἱός	μου .
Greets	you	she	in	Babylon	electd with [you]	and	Mark	the	son	of me
V-PIM/P-3S	PPro-A2P	Art-NFS	Prep	N-DFS	Adj-NFS	Conj	N-NMS	Art-NMS	N-NMS	PPro-G1S

1. **“she”** likely is a reference to the church in “Babylon” which most likely referred to the church in exile in a foreign world in the city of Rome.
 - a. So, the church in Rome is sending greetings to the other churches identified in 1:1-2 scattered in the diaspora.
2. **“Babylon”** was used to refer to the center of the world power which was now in Rome.
 - a. This “coded” name could be used to disguise Peter’s location.
 - b. But, more likely, Peter uses “Babylon” in the context of his letter to reinforce Peter’s point made throughout the letter and began in 1 Peter 1:1-2 by telling the people they were exiles in a foreign land (“the world”), but elect of God who was from the true kingdom.

“To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you.” (1 Peter 1:1-2)

 - i. Also, in 1 Peter 2:11:

“Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh, which wage war against your soul.”
 - c. The actual OT city of Babylon was in ruins at the time of Peter’s writing.
 - d. Biblical interpretation of Daniel even in Peter’s day would have recognized Daniel’s four successive beasts as being Babylon, Persia, Greece, and, now, ROME. (Daniel 2:37-42; 7:3-8)
3. **“Mark”** was in the city of Rome when Paul was there in 60 AD (within a few months of Peter’s first letter) when Paul wrote Colossians 4:10.
 - a. Mark is in Rome in 62 AD in Colossians 4:10 –

“Aristarchus my fellow prisoner greets you, and Mark the cousin of Barnabas (concerning whom you have received instructions—if he comes to you, welcome him).”
 - b. Philemon 23-24 -

“Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.”

5:14 – Greet one another with the kiss of love. Peace to all of you who are in Christ.

782 [e]	240 [e]	1722 [e]	5370 [e]	26 [e]	1515 [e]	4771 [e]	3956 [e]	3588 [e]	1722 [e]	5547 [e]
Aspasasthe	allēlous	en	philēmati	agapēs	Eirēnē	hymīn	pasin	tois	en	Christō
14 Ἀσπάσασθε	ἀλλήλους	ἐν	φιλήματι	ἀγάπης	Εἰρήνη	ὑμῖν	πᾶσιν	τοῖς	ἐν	Χριστῷ
Greet	one another	with	a kiss	of love	Peace [be]	to you	all	who [are]	in	Christ
V-AMM-2P	RecPro-AMP	Prep	N-DNS	N-GFS	N-NFS	PPro-D2P	Adj-DMP	Art-DMP	Prep	N-DMS

281 [e]

Amēn

Ἀμήν .

Amen

Heb

φιλημα = *philema* - /fee-lay-mah/ = meaning "kiss" and is based on the Greek word "*phileo*" meaning "love", "affection", "friendship"

1. **"kiss"** was the familiar greeting among family members and close friends in this culture. Used here and four more times in NT:
 - a. Romans 16:16 – "*Greet one another with a holy kiss. All the churches of Christ greet you.*"
 - b. 1 Corinthians 16:20 – "*All the brothers send you greetings. Greet one another with a holy kiss.*"
 - c. 2 Corinthians 13:12 – "*Greet one another with a holy kiss. All the saints greet you.*"
 - d. 1 Thessalonians 5:25-28 – "*Brothers, pray for us. Greet all the brothers with a holy kiss. I put you under oath before the Lord to have this letter read to all the brothers. The grace of our Lord Jesus Christ be with you.*"
2. The church historian from the days of Constantine around 350 AD writes the following concerning Peter and Mark:

"In his own book Papias gives us accounts of the Lord's sayings obtained from Aristion or learnt direct from the presbyter John. Having brought these to the attention of scholars, I must now follow up the statements already quoted from him with a piece of information which he sets out regarding Mark, the writer of the gospel:

This, too, the presbyter used to say. 'Mark, who had been Peter's interpreter, wrote down carefully, but not in order, all that he remembered of the Lord's sayings and doings. For he had not heard the Lord or been one of His followers, but later, as I said, one of Peter's. Peter used to adapt his teaching to the occasion, without making a systematic arrangement of the Lord's sayings, so that Mark was quite justified in writing down some things just as he remembered them. For he had one purpose only—to leave out nothing that he had heard, and to make no misstatement about it'" (Eusebius' Eccl. His. 3:39:12).
3. Irenaeus writing around 150 AD says the following concerning Mark and Peter that Papias the disciple of the Apostle John, along with Polycarp and Ignatius, heard John teach:

"These things are borne witness to in writing by Papias, the hearer of John, and a companion of Polycarp."
4. "Peace" was the purpose of Peter writing this book introduces in 1 Peter 1:2:

"May grace and peace be multiplied to you."

 - a. In the midst of trials and being aliens in Babylon, Peter wanted them to know **grace** and **peace**. That was his purpose in writing. Knowledge of this book would multiply these.